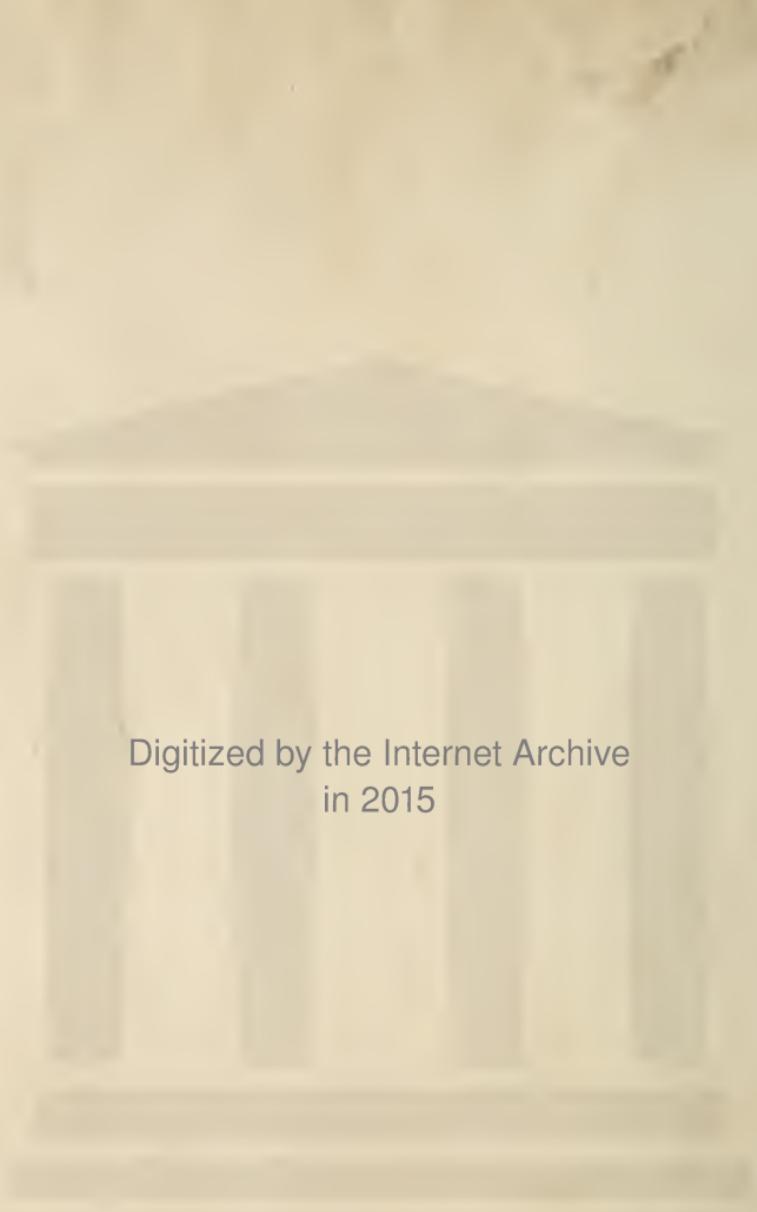




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THE

African Repository.

VOL. XLVIII.]

WASHINGTON, JUNE, 1872.

[No. 6.

ANOTHER APPLICATION.

Earnest appeals continue to be received from worthy and intelligent people of color, for help to reach the Republic of Liberia. On the 1st of May, more than three thousand names were enrolled on our books for passage this year. Among them are known to be five licensed ministers of the Gospel, anxious to go as missionaries. Many of their church members wish to accompany them, and, locating in a body, plant organized Christian civilization in the midst of heathenism. Some are desirous of the means of settlement simply to better their condition, and others because they yearn for an honorable nationality for their race in Africa.

We find this true, that the more that is done to educate the American people of color and improve their condition here, the more they want to remove to Liberia. This is in accordance with what has always been said of African Colonization, that it was making ready for them a place to which they could go as soon as they were prepared. Now they begin to see and appreciate it, and without any suggestion from us they are coming in numbers far beyond our means to send them.

They are needed in Liberia. It opens up to them an inviting home. Urgent calls are constantly being made by the natives on the citizens and Government of that Republic for teachers for their children and for preachers. It is the earnest petition—"Come and help us." Shall we send those who are waiting to answer the cry? We request aid for this work as a missionary enterprise, for in no way can civilization and religion be more permanently and economically established in Africa.

The following letter needs no comment. Thirty thousand dollars are needed to send and settle this company. *Who will fail to aid?*

SELMA, DALLAS COUNTY, ALABAMA, May 9, 1872.

DEAR SIR: We have organized here THE DALLAS COUNTY EMIGRATION SOCIETY OF SELMA, ALABAMA. There is considerable zeal manifested, and a desire to learn all we can of Liberia. Having a large colored population in this county, we can leave here by November 1 next with (300) three hundred.

Most of our people are poor, owing to the very low price of labor since the surrender. It is only sufficient to keep us from starvation. Very few have anything left after a year's hard labor. We will probably be able to get sufficient clothing, but cannot the Society provide for our transportation to the point of shipment? So far as organized, our members are mostly professors of religion. Among us are carpenters, blacksmiths, bricklayers, plasterers, cabinet-makers, wheelwrights, brick-makers, and other mechanics. When we get your reply, we will send you a list of our names and occupations.

We can be ready by November 1, and would like to know what the probabilities are for securing transportation for Liberia. It would be more convenient to ship at Pensacola, Florida, from this county. We hope to have an early reply, as there is considerable interest in the subject. Address,

Respectfully, yours,

JOSEPH BLAKE,
Selma, Dallas County, Alabama.

For the African Repository.

THE OBLIGATION OF AMERICAN BLACK MEN FOR THE REDEMPTION OF AFRICA.

LETTER No. III.—THE USES OF RACES.

BY REV. ALEXANDER CRUMMELL, M. A.

TO COLORED STUDENTS, UNDERGRADUATES AT XENIA, LINCOLN, HOWARD, AND OTHER COLLEGES IN THE UNITED STATES OF AMERICA, ON MATTERS PERTAINING TO THE CONVERSION OF AFRICA.

GENTLEMEN: In my last letter I used the words "race," and "race-feeling," freely and frequently, and it seems to me a legitimate suggestion just here, "*What are the uses of races?*"

This is a large question; one which stretches far beyond the

limits of a letter; one which fitly should command the thought of a philosopher and the broad pages of a treatise.

But no consciousness of my own slender abilities will warrant my passing over it. It confronts me at every step in this discussion, and it must not be put aside. For, as you are well aware, there has arisen among American colored men a school of opinion which repudiates all idea of race in the working out of human destinies.

These gentlemen—and some of them are among your cleverest thinkers—are so absorbed in general ideas, that they seemingly abhor everything special and in specific. It is the averment of this class of persons that strong national feelings, or warm interest in a special ancestry or blood, is immoral. They are indifferent to mere local citizenship; they are philanthropists! Patriotism even is a degrading idea to them; they have launched forth into a broad universal cosmopolitanism. "Citizens of the world," countrymen of all mankind, they know no special country, they pertain to no peculiar race! They are men!

And here I may remark, in passing, that these persons, with a self-sufficiency that astounds me, seem satisfied that they have settled one of the gravest, most profound questions in philosophic thought, viz: "the influence of RACE upon the civilization of man, and the progress of Christianity"—a question so deep and wide that the thinker has yet to arise, and with the accumulated stores of the world's learning, with the light of divers histories, give the world the solution of one of the grandest problems of history.

Of course I shall not presume to enter upon such a theme as this. I wish merely to put down a few thoughts which may, perhaps, shed some light upon this important subject. And, 1st. It should be noticed what races *ARE, and that they exist, because they are ordered and arranged by the divine will.*

It is evident, alike from nature and revelation, that the Almighty has created certain relations or unities, which are designed to absorb the personal, and to mingle multitudinous units into grand, organic wholes. The most apparent of these are—the FAMILY, the CHURCH, the STATE or NATION. Schlegel, in his "Characteristics of the Age," assumes that there are *five* essential and indissoluble corporations in human society, "the family, the church, the state, the guild, (i. e. every species of traffic, industry, &c.,) and the school.

These corporations or unities are of divine origin. They were established by the Almighty, cotemporaneously with the creation of man. Hence they are not, if I may use such an expression, *after-thoughts* of the Almighty, fitted to the altered relation of a fallen being; much less are they human expedi-

ents, adjustments, found necessary in the development of men, or in the progress of society.

Their germs are found deep-bedded in man's original constitution. In the frame-work of human nature, as it was modeled after the divine image, were planted the seeds or rudiments of all these several relations which we call nations, churches, and such like.

Thus, Adam and Eve were the family. But the family is the root of the church, the nation, and, to use the signification of Schlegel, the guild and the school. And although these did not exist in Eden, they are, nevertheless, as natural and as divine as the family; because they are the legitimate and necessary product of it. That is, the family (Adam and Eve) given as quantities, then the church is a necessary product of it; and so the school and the nation. In the same manner given the nation, as a definite fact or quantity, and the *race* is a certain result and outgrowth; which, traced back to its fountain head, we reach the august will of God. Hence, as we have said above, *races* exist, because they are ordered and arranged by the divine will. Some nations include and are co-extensive with a whole race: some are the representatives only of a race. Thus the German empire is inclusive, with but minor exceptions, of the whole Germanic race. France, on the other hand, is the *representative* of the Celtic race; chief of that large, impulsive, martial, and artistic family, which covers the area of Southern Europe. *Russia* is almost the synonym of the Slavonic race. *England* is but the mother and representative of the Anglo-Saxon race, which is reproducing new empires on distant continents and islands of the seas.

And see how God guards His original purpose, that is, that nations and races *shall* exist: forbidding the purpose of universal empire, and welding distinct peoples into oneness and union.

Turn back to the earliest histories of men. See in Genesis "that the whole earth was of one language and one speech,"* and how the rebellious will of man would fain thwart the large purposes of God, and they said, "Go to, let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Here was the intent to thwart God's *national* design in humanity. And then we read that God came among men, and confounded their language, "and scattered them abroad upon the face of all the earth."† Hence Moses declares that "the Most High divided to the nations their inheritance, when He separated the sons of Adam;" and St.

* Gen. 11:1.

† Gen. 11:8.

Paul adds that "He hath determined the times before appointed, and the bounds of their habitation."

And then observe again how—when some grand martial genius has arisen, and swept, like chaff, great nations before him, extending his power over vast spaces of territory and subjecting numerous principalities and divers potentates to his authority—just then, in the very height of his success, Divine Providence has interposed. The lust for universal empire has been immediately quenched by the memorable will of Deity; and God, out of seeming inextricable confusion and wide-spread desolation, has vindicated His will, by staying the hand and confounding the devices of the conqueror. The conqueror has almost invariably suddenly fallen, and the broken nationalities been restored. Thus it was with Tamerlane, and Cæsar, and Napoleon; and thus it will be to the end of the world!

2. But now what are the *uses of races*?

The creation of the divine will, ordered and arranged by this command and providence, the races of men have most surely certain specific ends and purposes in the divine economy and in human history. What are these uses? No accurate reader of history, no intelligent observer of human society, can fail to see these two facts of magnitude, viz:

(1) That, in the words of Moses, "the Most High divided to the nations their inheritance," and (2) that one of the ends He had in view, in "determining the bounds of their habitation," was the fixing the specific work of each; allotting that division of labor by which, in the end, the divers races of men shall yield their several contributions to the great consummation of a future lofty and complete humanity. No one race of men could do this. So imperfect is every distinct form of humanity, that only partial excellence is discoverable in any. The aptitudes of men are various and diverse; and so precisely of nations and races. One is fitted to one specialty; another to a reverse; a third, to one distinct from the other two. And the Divine Being seems to have called different races and nations of men to some specific work in human history, for which each, severally, possessed special fitness; so that by single, singular, entire devotion thereto, they might work to as much perfection in that line, as is possible for man to reach to. We know by revelation the calling, by Almighty God, of the Jewish race; its scope, its purpose, and its end. But although we have no revelation concerning it, we have the teachings of Divine Providence, telling us His purposes with regard to both Greek and Roman story.

How the Jew fulfilled his mission is set before us in the holy Scriptures, and is seen to this day, in vivid light, in the Church of Christ. The mission of the Greek and Roman has often

been the theme of the historian and the scholar, who in glowing periods have set forth the matchless achievements of one and the other, in law, civilization, philosophy, art, and letters. One of the most elaborate contributions to the literature of the times is a treatise of the great English minister, Mr. Gladstone, on the "place of Greece in History;" in which he endeavors to show that, the Almighty in His providence committed a special work of civilization to the Greek race, in like manner as he had intrusted a special *religious* mission to the Hebrews.

In this way the work of humanity, by a division of labor, and through the workings of race-feeling, has been carried on by the Almighty, through the ages. It was too large a work for any one race or nation; just the same as a grand oratorio is too vast a performance for one musical artist, however matchless his skill or genius. And hence God has parceled it out among the different stocks or families of men. Seizing upon the different people of the world, He has put each to the peculiar work for which it was fitted, and through the glow and zest of national sentiment, led each to the high achievements which have become historical.

To man these diverse developments of nations seem antagonistic and discordant. And indeed, if we contemplate a case just now brought with prominence before the eye of the world, it seems almost impossible to discover, even in futurity, the harmonious adjustment, in the history of man, of the national spirit of two such people as the French and Germans. But the two streams of sentiment, the one dark and turbid, the other deep and quiet, will yet meet in the ocean of Providence, in undistinguishable unity. And thus, to use the words of BURKE, we shall see the results of "that action and counteraction, which in the natural and political world, from the reciprocal struggle of discordant powers, draws out the harmony of the universe."

This skillful use of idiosyncracies is a marked feature in God's providence, and indispensable to His great works in humanity. That work is a vast one, but of many parts. Each part, however, must needs be complete and finished; and hence skilled and facile hands must mould and fashion its several sections. But the genius which is fitted for one portion of this work is different from that which is needed for another. Hence God, with unerring wisdom, has put the races of man in their proper places; and in His unfailing providence, directed them severally, by infallible indications, to just the fit and appropriate energies and mission adapted to their qualities and inclinations. It was the recognition of this same identical principle, in the operations of the Church, which led St. Paul

to that wonderful analogy which he presents in 12th of 1st Corinthians:

"Now there are diversities of gifts, but the same Spirit." "And there are differences of administrations, but the same Lord." "And there are diversities of operations, but it is the same God which worketh all in all."^{*}

And then, having enumerated the divers gifts and qualities in use in the Church, he adds, "But all these worketh that one and the self same Spirit, dividing to every man severally as he will."

We see the same divine operations working out in the nations and races of men in our own day. The scientific genius and the fine artistic skill of the Frenchman varies widely from the strong practicability and the plain common sense of the Englishman. The phlegm of the German strongly contrasts with the light and childlike temperament of the Italian; but each has his place in the work of the world; and in the progress of society, and in the consummation of all things, their distinct peculiarities, though seemingly opposed, will be found to have been invisibly harmonious. No one has ever illustrated this great truth with such pains and point and power, as Dr. McCosh, in another line of thought, in his "Typical forms and special ends in creation." He carries us through all the realms of nature, and shows us as well in the humble plant as in the planets moving in space, one grand end in nature—

"To which the whole creation moves."

But at the same time there is a particular end, by which each object in nature, while contributing to that general end, is likewise accommodated to the situation which it has to occupy.

I claim that as with other races, so with this large negro race; preserved through the centuries in circumstances that seemed to invite extinction, God has special uses in the future, which shall pertain to the grand ends of human existence.

The great problems of humanity are not all, as yet, worked out. The grand intents of the Deity have yet to be solved. They are to be worked out and solved through human agencies. Other races of men have taken distinguished part in these majestic purposes; but there still remain large and important achievements, moral as well as mental, yet to be worked out and accomplished.

It is an abiding conviction of the writer that the Negro race has its part to take in the working out of man's destiny, in the development of a complete humanity. Heretofore the work of the different stocks of men has been one way and another chiefly intellectual. There are signs that this one-sided,

this partial development is henceforth to be balanced by an outburst of the moral and spiritual of man's inner being. And if this is so, a new race coming on the scene of action, has the finest opportunity for the greatest uses to man, and the glory of God; and this, perchance, may be the use to which God now calls the Negro race.

The Negro race, in this light, is just now the most fortunate race in the world; most fortunate, for it has so much to do which no other race *can* do. A race becomes great, by the great uses it can do for humanity. Thus, the Jewish race is still a great race, because of the great service it has done humanity, by its sacred history and its sacred books. The Greeks are a great race through the same principle of its uses to man; for it has furnished the world its philosophy, its germs of high art, and its highest exposition of the beautiful. The Romans are still, historically, a great race, by the legal uses with which it has served man: the Romans are the great illustrators of government, rule and law. Thus it is that races become great, by the great uses they can do for humanity. "This world is a theatre of uses," says Swedenborg. The Negro race is destined to fill up the measure of the world's civilization, by giving to Africa enlightenment, letters, law, commerce, and the Gospel. The civility of the world is incomplete until this withered arm of the human family is restored, and made vital and powerful. In the providence of God the work of restoration is very considerably and most graciously given to the sons of Africa themselves.

Says Dr. Randolph, of London, "Greece gave us beauty, Rome gave us power; the Anglo-Saxon race unites and mingles these; but in the African there is the great gushing wealth of love, which will develop wonders for the world." "For this," says the distinguished Ralph Waldo Emerson, "have they been preserved in sandy deserts, in rice swamps, in kitchens and shoe-shops, so long; now let them emerge, clothed in their own form."

From the Colonization Journal.

THE GIBBEE COUNTRY, LIBERIA.

A line of broken mountains near the Coast leaves Liberia without navigable streams, while supplying it with inexhaustible water-power. The earliest settlement of Liberia was at Cape Messurado, near the mouth of the St. Paul's River, in 1821. Twelve years afterward a second point on the Coast was selected for a settlement, sixty miles southeast of Cape Messurado, at the mouth of the St. John's River, in Grand Bassa.

Half-way between the two rivers mentioned a large stream empties into the ocean, called the Junk River, consisting of two

principal branches—the Red Junk, draining the Coast for twenty miles to the northwest, and the Farmington River, breaking through the mountain chain from the east. As one sails along the Coast, the mountain chain nowhere seems so bold and near at hand as at the Junk River.

We received last summer from Rev. T. E. Dillon, a Presbyterian missionary at Marshall, near the mouth of the Junk River, an account of a journey he had made to explore its course, and present our readers with the following extracts:

"In March, 1870, I visited the Gibbee, a populous country east of Marshall, on the Farmington River, and about 100 miles from its mouth. A direct line, however, would greatly lessen the distance, as the road usually travelled follows the course of the river, which winds about, first in a zig-zag and then in a curvilinear manner. Five rapids, situated from 12 to 20 miles apart, prevent ascending this river in a single canoe, but the use of four canoes, one between each pair of rapids, and a short walk around each fall, would obviate the difficulty of ascending it.

"The Gibbee people are a branch of the Bassa family, which spreads over one-half of the Republic on the Coast, and in the interior beyond our limits. After leaving Mount Olivet, a missionary station of the M. E. Church, about 15 miles from the sea, I reached the Gibbee, after four full days' walk through an uninhabited country, with all varieties of soil and numerous streams of the purest water. March is at the close of a long dry season.

"I preached while out there as often as opportunity offered. Sometimes, for want of room, I have stood out, on a beautiful moonlight night, and preached to a whole town, consisting of five hundred souls, who crowded around me: some, it may be, to be taught the truth, but the most from curiosity, for it was a novelty to all, many of whom had never before seen an American.

"I usually spent a portion of every day instructing them from a small primer I had taken along for the purpose, and in rehearsing simple stories from the Bible, and was agreeably surprised to witness the remarkable aptitude in learning they evinced—some quite learning the alphabet.

"There are some curiosities in this country, viz: a large stone cavern and some rocks, chiefly remarkable for their form and size, which lie at the base of the Bee, the highest peak of a chain of mountains and hills, which describe a circle 20 miles in diameter, inclosing a basin of the very richest soil, ever receiving increased richness from the surrounding mountain sides. This peak, the Bee, is seen from Cape Messurado, from Carys-

burg, from Marshall, and from the sea, being over 3,000 feet high.

"When on the western side of the top of the mountain, we have an open level plot, from which is afforded a panoramic view of all the country toward the sea. I ascended the mountain April 5th, about 3 p. m., and as I beheld, at one view, Junk mountain to the southwest, Carysburg and Monrovia to the west, the Boporo mountains toward the north, dozens of hills and cones, an immense wilderness and a score or more of native villages lying below the mountains, I thought surely it was the most sublime prospect that ever greeted my eyes! The mountain is covered with large trees, such as are common to this country; only a few of them camwood trees, but the best of building timbers can be procured here, and clay for brick-making. The stones are chiefly flint, in all stages of decomposition. There is some iron ore, but I saw no signs of gold. The elevation of this ridge and the tremendous precipice that bounds it on the west prevent access by the invaders, and the inhabitants of the valley boast that they have never been whipped.

"The east side is less broken, and here are to be seen the greatest specimens of large rocks, which seem, by some violent cause, to have been hurled from the top and sides of the mountain. One of these is a large rocking stone, resting on a very narrow base, apparently almost on nothing, fully 60 feet long and 20 feet high, and looking very dangerous. On the southeastern side of the mountain peak, about 40 feet above its base, there is a large cavern, formed chiefly by three huge rocks. It is reached through a stony pathway, rocks on either hand towering far overhead. It is entered through an aperture seven and-a-half feet by four feet, and consists of two apartments, the first 52 feet, and the second apartment 48 feet in length by ten feet in width. The rocks are calcareous flint, porous, and usually full of water; and being exceedingly brittle, I considered it dangerous to go under them, as it is possible for them to fall in when well saturated with water. On a clear day the cavern has sufficient light for all ordinary purposes. It is occupied by vampires in abundance, and these rocks are the god of the Gibbee people. They make continual offerings of old broken pipes, bowls, tobacco, etc., and through it professedly they achieve all their victories over their enemies in war, etc. To it they offer their devotions or prayers, and seldom a day passes that these rocks are not visited by some one of the natives, either to make sacrifices, or to pray to this rock.

"I am persuaded that much good could be done this people by introducing schools among them. They are numerous and willing to be taught. I tried, but in vain, to enumerate the

children. They are not, indeed, innumerable, but they are very numerous.

"Nawvlee's Town is the capital, and contains nearly 100 houses and 500 people, in addition to a great number of half towns scattered over the country for five or six miles from the capital. There are several towns in Gibbee nearly as populous as Nawvlee's. Towns in that region are usually large, and contain more children than towns near our settlements. Here in Liberia the boys are put out among the Liberian settlers, to be employed in labor or to learn to speak English. But in the Gibbee country it is not unusual to see, of a moonlight evening, from 75 to 100 playing in the open yards or in the streets of the town.

"A missionary sent there should be allowed a competent outfit of necessaries, to avoid the necessity of visiting or sending to the settlements often. He should also be supplied with two or three good families, themselves as missionaries, teachers, helpers, etc."

In another letter Mr. Dillon writes: "When in the Gibbee country, I was within 20 miles of George L. Seymour's mission of 1859, among the Pessey people. The station was called Paynesville, the native name being Darpeh. The king of that country sends down every year urging the Government to send them a missionary. I would willingly go out there, if the Board would allow and give me suitable help. I would desire a few persons as teachers to accompany me and co-operate with me in the work. I think I would be willing to spend my life among them."

SPREAD OF THE ENGLISH LANGUAGE.

"G" thus writes to the *Presbyterian* from the "Gaboon, February 29, 1872," of the rapid spread in Western Africa of the civilizing and ennobling English language:

One potent sign of the coming day to this dark land is the increasing prevalence of the English language. Go anywhere along this Western Coast, and with the small, though rapidly increasing opportunities furnished within the past few years, the natives have acquired sufficient knowledge of English for the purposes of trade, and in some cases also for ordinary conversation. And this is true of the French, German, or other European settlements, as well as of the English. This place is a French colony, and their naval depot of the South Atlantic. It is under French law, and all official business must be transacted in French. Yet the English language is the language of trade, and is understood and used by the natives quite generally in their intercourse with white men. The same

is true of the Dutch and German settlements of the South Coast as well as at Cape Colony. The Island of Fernando Po has been under Portuguese or Spanish authority, for aught I know, ever since white men were seen by the natives; and they have several times forcibly expelled English missionaries and their converts. And again, only last month they closed the schools of the English Methodist brethren, who have been laboring there for a few years, and forbade them to teach upon the Island. And, with all this influence and protection, the Spanish language is never heard upon the streets of Clarence, the capital, except by the officials and priests, and their servants, while the English language is the language of the children at play, and of course the vernacular. Amidst the strife of languages, and the Babel confusion of tongues, which nowhere upon the earth is so great as in Africa—and in Africa the battle-ground is this Western Coast—it is most cheering, and now very apparent, that the English language will, with the general intercourse of the people, be the language of Africa.

There are many causes which combine to produce this important result, with its benign influence, and are now at work, carrying it on in a rapidly increasing ratio. We need not mention the influence of the large English-speaking colonies of Liberia, Sierra Leone, and the Cape, with their English schools and missionaries. These are but local causes, however great their influence may be from their own centres. The great extent of country, and the nine times three thousand and sixty-four languages which it is said the people of the earth speak, and which prevents their general intercourse, require more general and internal causes. The most powerful influence is the great desire of the natives to trade with white men. The English language is the language of trade from one end of Africa to the other. English manufactures have penetrated to the heart of Africa, with their English names of kind, size, length, number, color, &c. An almost deified idea is created of the makers of these things, and the heaven of many of the interior tribes is the society and comforts of the white man. All wealth, all learning, all distinction, and power to command and rule over others, is, indirectly or directly, and in a great majority of cases, wholly dependent upon their knowledge of the English language. This is the great internal cause, while any outside influence can but furnish a supply to the demand.

But of these external influences, besides the large English-speaking colonies mentioned, there are some others which are more important, because they seem just now brought forward to supply this general demand. Within the past year the regular line of the African Royal Steamship Company has extended its route from the Bight of Biafra around to Madagas-

car. There is also a new line of Scotch steamers running weekly as far as Old Calabar and Fernando Po. All the trade is carried on by English vessels. This is so universal, that we need not make any exception for the private sailing vessels of other nations.

The next singular fact, clearly providential, in this spread of the English language, is that all sailors and all traders, of every nation, are now using the English language. The orders on board of French, German, or other European vessels, are given in English. This is rendered necessary from the general employment of Kroomen as sailors, who understand only Kroo English. These Crews, or Kroomen, are a remarkable people. Inhabiting the Coast in the vicinity of Cape Palmas, they have become the sailors and laborers of the white men all along the Coast. The steamers call for their black sailors and discharge them upon their return from the dreaded climate as regularly as they call for cargo; and so of all trading vessels. The traders use them exclusively, and in very large numbers, in gathering and shipping oil, red wood, rubber, &c. It is common for one trader to have fifty Kroo boys at one factory, and a firm will furnish employment for two or three hundred. These men use broken English in their intercourse with the natives, and a German or Frenchman coming to trade upon this Coast is compelled to learn Kroo English to speak to his workmen, as well as to trade with the people.

There are some other facts which should be noticed to make the reality of this great civilizing agent's march appear in all its victorious progress. The natives themselves, in several places, are adopting it in their families, so that little children are often found speaking English. This is the case at Fernando Po and Victoria, which is an English-speaking colony of natives driven from Fernando Po because they were Protestants, converts of the English Baptists. And also in families at every trading and missionary station, for it is as the liberal education of the most distinguished university to be able to speak English. Every parent's pride, and avarice, and ambition, is gratified in having their children learn to speak English, and generally also to read and write; but the advantages of these are not so immediate or apparent.

Natives visiting distant tribes along the coast use English. English is the connecting ring which runs around the whole continent. In the general meetings of two or more distant tribes, to settle disputes or matters of general interest, all that is said between the natives themselves of these different tribes is frequently spoken in English, or sometimes translated into English and then into the language of the other tribe. I saw this done at Cameroons, and this is their custom in bringing

their difficulties to white men for settlement, although it requires all that is said to be spoken three times—in one native language, then in English, then in the other native tongue.

Although some other minor influences might be brought out by other facts, enough, we trust, has been said to give encouragement to prayer and praise that this darkest of all lands will soon receive the light of the Gospel.

There are some practical inferences which, although very unpleasant because discouraging to the labors of those toiling missionaries engaged in translations and in printing, I would gladly omit. But it is altogether likely that there will be many of these translations which will only serve the purpose and share the fate of "Elliott's Indian Bible."

The London Baptist Missionary Society at Cameroons has just finished a complete edition of the Bible in their native language, at a cost of fourteen thousand dollars, and one of their own missionaries remarked that there were hardly fourteen persons who could read it, while there were several hundred natives in their mission, who are of other tribes, that can read English. The great demand everywhere for teachers, English-speaking teachers, should now, as far as possible, be supplied.

From the Home and Foreign Journal.

SOUTHERN BAPTIST MISSION IN LIBERIA.

Before the war in this country the Board of the Southern Baptist Convention had a large number of mission stations in Liberia, and were supporting a missionary or teacher, or both, in nearly every settlement. In resuming this work about a year ago, there were some results of former labor very gratifying.

It will be remembered by many that some years before the war several of the United States cruisers captured a number of slave ships. Their cargoes, of some four thousand native Africans, were landed in Liberia. They were called Congoes. All under a certain age, if not with their parents, were bound out to citizens of Liberia. Others were settled in colonies to themselves, near the settlements of the American settlers. One such town or settlement was made about fifteen miles from Monrovia, known as Old Fields. One of our missionaries (Brother Weaver) was appointed missionary to this place during the war. Here he died, having formed a church and baptized a number of the Congoes, and taught many of their children to read. After the death of Weaver the church was neglected, the little house of worship fell down, and they had no one to preach for them, and heard no preaching for five or six years, except occasionally some passing minister gave them

a sermon. On resuming our work there it was found there were still *sixteen* Baptists in that town, and they had not neglected "the assembling of themselves together." The son of their former pastor, (Weaver,) a lad about eighteen years old, has *regularly* assembled them *every* Sabbath since the death of his father, and spoken to them about Jesus, and they prayed with one another. In fine weather they met under the wide-spreading branches of the trees in the town, and in rainy weather met in the house of a poor widow woman, one of the members. These all signed a petition praying for a preacher to be sent to them. Their prayer was heard, and the preacher sent.

Another town of the same kind was on the Junk River, about fifty miles below Monrovia. This was composed mostly of the younger ones, who had served their time as apprentices. Here, also, were found a number of Christians—Baptists—and they likewise made petition for a preacher, offering to give a house and board to the preacher, he to receive from us only a little to clothe him. Their request was also granted. Amongst them were found those who were bound to emigrants from Virginia—Baptists—and amongst them were found those who boasted in bearing the names of A. M. Poindexter, Josiah Ryland, William A. Broaddus, James B. Taylor, R. B. C. Howell, R. Fuller, B. Manly, &c.

The American settlement at Edina, on the sea-coast and on the west bank of the St. John's River, together with Buchanan, on the east bank, have the most flourishing Baptist churches of any in Liberia. Brother J. J. Cheeseman, at the former, is doing a good work. His father was one of our former missionaries at the same place. He taught school, and also gave instruction to a class of young men looking to the ministry. The son, Rev. J. J. Cheeseman, has the best Sunday-school in Liberia, and, perhaps, the best working church. During the years that our work has been suspended there he has kept steadily on, supporting himself and family, preaching every Sunday, and giving instruction in the week to young men preparing for the ministry. These young men are sent out every Sabbath to the villages and towns of the native heathen, where regular service is held.

Such is the case also in the church at Buchanan, of which Brother Horace is pastor. Sometimes one of these young men will occupy the pulpit in the settlement, and the pastors will go and preach to the natives. Brother Horace has baptized a large number of the natives in the vicinity of his church in Buchanan.

The mouth of the Farmington River, at Junk, is about forty miles west of the mouth of the St. John's, at Edina and Bu-

chanan. About twenty or thirty miles from their mouths both of these rivers are crossed by a range of mountains. The country is thus bounded east and west by these two rivers, south by the Atlantic Ocean, and north by these mountains. It is a fine valley, called the Do country. There are some rivers between these two boundaries, and a very large number of native towns all over this Do country, and, without a single exception, *all* wanted a missionary sent to them. We now have four or five there.

On the north of the mountains for forty or fifty miles there are no inhabitants—one vast, unbroken forest, or African jungle. Then we reach the Beir country, and the Gibbee, and the Pessey, and Kamo's kingdom; in fact, we find a country thickly populated, stretching east and west for *three hundred miles* or more, and indefinitely to the northward, all friendly, all waiting, and *all anxious to have the Gospel preached to them*. We have made a beginning in that vast country. And so far the prospects are very encouraging.

From the Christian Instructor.

MISSION TO WEST AFRICA.

An inviting field for missionary effort is open to the United Presbyterian Church in West Africa. Now spread wide before me is a map of Liberia, the flourishing Republic established by colored emigrants from the United States, generously aided by American philanthropy. The settlements dot the Atlantic Coast from the third to the seventh degree of latitude north of the Equator. Towns and villages are seen upon the St. Paul's, St. John's, Sinoe, and other Rivers. The flag of Liberia, with its eleven stripes and one star, is acknowledged for five hundred miles along the ocean and far into the interior. Numerous tribes anxiously solicit teachers and preachers. The Macedonian cry, "Come over and help us!" floats across the Atlantic ocean and sounds in our ears. Shall we not heed the call? We are informed that the Government will give one hundred acres of excellent land and admit free of duty materials for mission purposes to aid the establishment of schools among the natives within the territorial jurisdiction of the Republic. The scholars could work three hours daily and study five hours. The expense would be small from the first, and in a few years a coffee farm might meet the entire expense. A company of pious freedmen might accompany a missionary, and thus become pioneers of civilization. No nations of the earth have stronger claims upon American sympathy than those of Africa. By seeking the elevated region about forty

miles from the Coast, white missionaries could labor with little, if any, special risk. The harvest is plenteous! Who will furnish means to establish a mission in West Africa? Who will say, "Here am I, send me!"

T. S. M.

A NATIVE AFRICAN CHURCH.

It is fifty years since a plain German laborer in London, named William A. B. Johnson, offered himself to the Church Missionary Society to be sent as a schoolmaster to Sierra Leone. He had only a common-school education, but was rich in Christian experience. It soon appeared that he was called of God to the Gospel ministry, and he accordingly received ordination in Africa. His was a wonderful ministry. When Mr. Johnson first took up his abode at what was afterwards called Regent's Town, in Sierra Leone, the people numbered about a thousand. They had been taken at different times from the holds of slave ships; were wild and naked; and being from twenty-two different nations, were hostile to each other. They had no common medium of intercourse, except a little broken English, had no ideas of marriage, and lived crowded together in the rudest huts.

Mr. Johnson was at first exceedingly discouraged. But he resolved to preach Christ to them as the Saviour of sinners in the simple manner of the Gospel, and to open to them the miserable state of a sinner rejecting such a Saviour. His resolution was the same with that of the Apostle Paul, when he surveyed the desperate pollutions of the Corinthians—"to know nothing among *them*, save Jesus Christ and Him crucified." There is no other adequate power of deliverance. After pursuing this course the greater part of a year, preaching salvation through the Lord Jesus, a remarkable change began to come over the people. Old and young became concerned for their souls. There was, in short, an outpouring of the Spirit. Many sought retirement in the woods for prayer; and soon the neighboring mountains echoed in moonlight evenings with the hymns of worshipers. Mr. Johnson has left a record of the experience of many of the converts, in their own simple and broken but expressive language, when examined, as they all were, for admission to the Lord's supper. I am impressed by his record of their convictions of sin, their acknowledgment of the divine forbearance, their distrust of their own hearts, their inward conflicts, their tender consciences, their faith and patience, their benevolence, and their love for souls. The outward changes are most striking. The people learned trades, became farmers, and attached well-kept gardens to their dwellings. They built a stone church large enough, with the help of

galleries, to seat closely nearly two thousand persons, which was regularly filled with decently dressed, orderly, and serious worshipers. They built a parsonage, school-houses, store-houses, a bridge of several arches—all of stone. Most of the adult population were married, and the schools contained a thousand children.

All this Mr. Johnson lived to see; but he died in 1823, only seven years from the commencement of his mission! Was there ever a more wonderful religious change? It shows the power of the simple Gospel, both to convert the savage and to civilize him. It shows the power of the cross of Christ. It shows also the illuminating, reforming influence of such a church, regarded as a missionary agency. Would that such influences could have continued in all their power. But this was more than forty years ago, and it was then too early for native pastors. A worthy missionary, successor to Mr. Johnson, was not soon found, and Regent's Town suffered a decline after his death. But the foundation had been laid sure, and there was progress on the whole. In 1842 one-fifth of the population of Sierra Leone was at school, and the attendance at public worship was estimated at twelve thousand. In 1862 native pastorates were established, and ten parishes undertook the support of their own pastors; and no less than six different missions were sent by the people to the unevangelized tribes beyond the colony. The present number of nominal Christians in the colony is near eighty thousand, of whom twenty thousand are communicants, and the missionary work at Sierra Leone is regarded as accomplished.

I venture to say, to the glory of God in the Gospel, that not one of the "Seven Churches of Asia" shone with a brighter light than did this one, at that time gathered from the slave ships of Western Africa. And were such churches now along the whole extent of that Coast and in the vast interior, the darkness, crime, and misery of that benighted region would give place to the blessedness of a Christian civilization.

RUFUS ANDERSON, D. D.

NATAL, IN SOUTH AFRICA.

Sailing around the Cape of Good Hope, with our ship's prow turned northeast, we come to the beautiful Colony of Natal, about 800 miles from Cape Town. Its original discoverer was Vasco de Gama, a Portuguese navigator, who came in sight of it on Christmas day, in 1497, and named it, in honor of the day of its discovery, Terre di Natalis—the Land of the Nativity. No attempt to colonize it was made till 1823. It is about twice the size of the State of Massachusetts, and has a

European population of nearly 17,000. For natural beauty, healthy climate, and fertile soil, it surpasses all other African colonies. No one can doubt that it has an important part to perform in the great work of evangelizing Africa.

The first object saluting us as we approach the shore is a friendly light-house on a high promontory, then the singular-looking coast, lined with dense, twisted trees, interspersed with tall euphorbia, prickly-pear, and wild palm. The harbor we pronounce excellent, after we find ourself safely over the sand-bar which almost blocks up its entrance. As we step on land, we are gratified to find two miles of railway leading to Durban, the seaport town, inhabited chiefly by Englishmen, who are apparently happy and satisfied with their adopted country. On looking about, sanctuaries belonging to different denominations meet our eyes, and it is especially pleasant for the missionary, on his first Sabbath in Africa, to see them filled with devout worshipers, and to meet with warm and sympathizing Christians from other lands, before entering upon his work of teaching the Zulus, who occupy the uncivilized parts of the colony. Substantial buildings of brick and stone, such as the post-office, bank, mercantile and other establishments, ornament the town.

The botanical garden, conspicuous on an elevation in the suburbs, containing fine specimens of foreign as well as African productions, is a delightful place of resort. Two well-conducted newspapers, a public library, young men's improvement clubs, Bible, tract, and temperance societies, are signs of progress in the right direction. The market is well stocked with fish, beef, mutton, venison, fowls, and garden vegetables. Oranges, limes, lemons, peaches, bananas, pineapples, wild gooseberries, and the "itingulu," a species of Natal plum, are so cheap and abundant as to excite the surprise of strangers.

Leaving this little town and riding into the country, we are enchanted with the scenery, and exclaim, "How magnificent those table-lands, undulating hills, and bush-clad valleys." We quite agree with the record of the old Portuguese mariners, "It is a land most goodly and pleasant to behold." Whether we make our journey in the summer months, from September to April, during which we are charmed by the luxuriant verdure and countless flowers, the heat allayed by a grateful sea-breeze; or in winter, from May to August, when the atmosphere is clear and invigorating, reminding us of our most delightful autumn days in New England, we are compelled to acknowledge that it is highly pleasant and satisfactory.

When obstacles arising from the sand-bar at the entrance of the harbor are removed by a strong and massive break-water, which is contemplated, allowing vessels of heavy ton-

nage to enter safely, and railways are constructed for transporting the coal of the upper districts to the port, together with ivory, wool, cotton, hides, sugar, coffee, and other exports, we may predict for Natal great commercial prosperity. Its proximity to the diamond fields and gold regions of South Africa, with facilities for transportation thither, point it out as a desirable place from which fortune seekers may start. Should it become a coaling station for British steamers bound to China and Australia, as is predicted, it is sure to rise in importance.—*Rev. J. Tyler, in the Missionary Herald.*

PROGRESS OF CHRISTIANITY IN AFRICA.

We find some of the noblest triumphs of the Gospel, as well as some marked changes in the great Continent of Africa. Along portions of its northern shore is here and there a laborer. But when we come to Egypt, we find not only its Mohammedan ruler protecting the missionary, but granting him certain favors. The United Presbyterian Church of this country have not only occupied several important points, but other agencies are employed by Christians from other lands to elevate and educate the people. The late war in Abyssinia will be overruled for the spread of the Gospel in this interesting country. The Imaum of Muscat has granted permission to the missionary to land upon the Coast and carry the Gospel into the interior. South of this are the English possessions, where full liberty is enjoyed of proclaiming the truth as it is in Jesus. In Southern Africa eleven Missionary Societies are at work, which have more than one hundred and five missionaries among various tribes in the British Colony and beyond its limits, who have gathered together hundreds of missionary assistants and some thirty thousand communicants. We might show how the degraded Bushman, the despised Hottentot, and the warlike Kaffir, had been civilized and transformed. Take one case: When a Hottentot, whom civilized nations sneer at as not belonging to the human race, was asked by a military officer what the missionaries had done for them, replied: "When they came amongst us, we had no other clothing than filthy sheep-skins, now we are dressed in English manufactures; we had no written language, now we can read the Bible or get it read to us. We were without religion, now we worship God with our families. Then we had no idea of morals, now we are faithful. We were given up to profligacy and drunkenness, now industry and sobriety prevail amongst us. We had no property, now the Hottentots of this place have fifty wagons and a great many cattle. We were exposed to be shot like

wild beasts, but the missionaries placed themselves between us and the muskets of our enemies."

Many Missionary Societies are laboring along the Western Coast, where are found over one hundred organized churches and some fifteen thousand converts. More than twenty different dialects have been studied out and reduced to writing, in which the Bible and other religious books have been translated and printed. Of the work in Sierra Leone, a missionary writes that thirty thousand civilized Africans worship God every Sabbath in Freetown in twenty-three churches, built of stone, handsome edifices, which cost from \$2,000 to \$20,000 each. Along this Coast the slave trade has disappeared, one of the great hindrances to the spread of the Gospel; and if rum could but be banished from the Coast—that other devastating scourge—rapid would be the progress of Christianity.

From Friends' Review.

THE PRESENT AFRICAN SLAVE TRADE.*

The slave trade on the Coast of Guinea, once so famous for its horrors, having become extinct, it is not generally known that a similar traffic in human beings is carried on to this day on the East Coast of Africa, no less atrocious in its character. Professor Berlioux has, from motives of humanity, carefully explored the sources of information as to this nefarious commerce, and briefly gives it to the public in pamphlet form, under the above title. The victims of this "man-hunt" he roundly estimates at from 350,000 to 550,000 persons annually, only 70,000 of whom reach the slave markets of the Mohammedan countries, for which they are destined, and the remainder miserably perish on the way.

The capital of Bornou, which is the town of Kouka, near the shores of lake Tchad, the upper and middle valleys of the Nile, and the vicinity of Zanzibar, furnish these victims, which are conveyed, amid fearful hardships, to Tripoli, the Somali and Galla country, on the shores of the Red Sea, and to the port of Zanzibar.

M. Rohfs, who was an eye-witness, in 1865-'66 and '67, of the traffic by the first route, across the burning sands of Sahara, says, "On both sides of the road we see the blanched bones of the victimized slaves—skeletons still covered by the Katoun, the clothing of the blacks. The traveller who knows nothing of the road to Bornou has only to follow these scattered remains, and he will not be misguided." To these horrors are

*The Slave Trade in Africa in 1872, principally carried on for the supply of Turkey, Egypt, Persia, and Zanzibar. By Etienne Felix Berlioux, Professor of History in the Lyceum of Lyons. London : E. Marsh, 1872.

added, on the Zanzibar route, those of a crowded transportation by sea, in dhows, exposed to the rays of a tropical sun, and the ferocity of tropical storms, without shelter, for 1,500 miles to the "littoral of the Red Sea and of the Persian Gulf." Those who are so feeble as to render it probable they will only live a few days, are mercilessly cast into the sea, to save the customs fee of two thalers per head. The remainder, scarcely more fortunate, are packed in the Arab vessels, without provisions sufficient to support life, the barbarous estimate being made, as on the sugar plantations of Cuba, that it is greater economy to lose a portion of the cargo than to supply them with food.

The price of a slave in the market of Kouka varies from two and a half to five pounds, and to receive this wretched equivalent for a human being, an average of five lives are sacrificed to one saved, in the wars of capture, the desert march, or the voyage by sea.

It has been very commonly supposed of late years, that the epidemic cholera, the course of whose ravages westward has often been watched with such alarm by the civilized world, had its origin in the pilgrim ships on the Red Sea, bearing their unwashed devotees to the shrine of Mohammed. Our writer asserts that "the centres of infection, whence spread the plague and the cholera," are in the encampments, where the captives await their departure in slave ships.

"The plague broke out at Gondokoro, in 1864; it showed itself at Khartoun on the arrival of the slave boats." "Upon the two vessels which brought the plague, the negroes were heaped up like anchovies; the living and the dying lay side by side with the dead." Thus the ravages of pestilence are superadded to those of assassination, starvation, and fatigue, and the nations of the earth may join to reasons of humanity motives of personal safety, in demanding an early termination of this atrocious commerce.

The trade in the interior is studiously concealed from civilized observation, and in some parts has only been brought to light by recent travellers in those unfrequented countries, among them Captains Speke and Grant and Dr. Livingstone. But on the Zanzibar Coast, it has been carried on under the very eyes of various Europeans and the British consuls, and can hardly have escaped their knowledge. What is the more astonishing is, that this slave trade has been "formally recognized by England," having been authorized for a long time by treaties signed by British agents with the princes of Zanzibar. The only charitable supposition is, that they have been overlooked by the Home Government, if such a fact were possible. It appears, however, that the House of Commons has recently

resolved that the treaties must be annulled, and the trade suppressed. Another bright spot in the future horizon of these afflicted tribes is found in the little native State, founded by 13,000 proscribed citizens of Zanzibar, about ten years ago, under chief Fumo Lothi, surnamed the Lion. They have built two strong towns on the river Ozi—Vitton and Mogogoni—and proclaim liberty to all who cross their borders. In the year 1867 more than 10,000 had escaped to them, and the population has increased to 45,000. Although we have no account of their having embraced Christianity, we may ardently hope for their success in this enterprise, and that in due time, the soil of their hearts being prepared to receive the Gospel, it may, by the blessing of God, be there transplanted.

Professor Berlioux very justly believes that the first step towards the total suppression of the Oriental slave trade is to make its atrocities notorious, and it behoves us, who appreciate the blessings of our own most favored situation, to do what we can, at the very least, to further this end.

From the Presbyterian.

THE REV. THOMAS P. HUNT.

MESSRS. EDITORS: The occasion of the following letter of Mr. Hunt is as follows: In the "History of African Colonization," by Dr. A. Alexander, p. 256, it is related that a ship sailed for Liberia, February 9, 1829, with 160 emigrants, and that among them were "eighteen liberated by the Rev. Thomas P. Hunt, of Brunswick, Virginia." The writer having made the acquaintance of Mr. Hunt in September, 1842, when he lectured on temperance in Stroudsburg, Pennsylvania, and having talked freely with him on various matters since then, the fact that he never once alluded to slavery, led the writer to suppose that Dr. Alexander must have referred to some other Mr. Hunt than the veteran temperance advocate. To settle the question, a note was addressed to Mr. Hunt on the 14th of September, 1871, which drew the following response:

"WILKESBARRE, September 26, 1871.

"DEAR SIR: Long before much movement had been made on the subject of slavery I saw its sins, its evils, and its dangers to the Church and the country. Born a slaveholder, I was taught by my mother, and her second husband, who was indeed a blessing and a father to me—the Rev. Dr. Moses Hoge, of Virginia—that God's Word demanded civil and religious liberty for all, and that neglect to obey that Word brought sorrow and destruction upon nations, as well as upon individuals. I have now the reasons that I recorded in 1827 that induced me to give up all I had; and, a cripple as I was, to look at

poverty, and meet it in the light of God's covenant to take care of those who forsake all for His truth. Those who laughed and mocked at me then mourn and suffer under the very poverty which they said would be my portion, while I rejoice in a faithful God, who not only took care of me, and fed and clothed me, making my bread and water sure, but who has multiplied the loaves and fishes that I parted from to more than twelve basketsful. I am now rich in this world's goods, and have never for a moment neglected my ministerial calls and duty to attend to worldly affairs. If I did not know that it is God who has sent His ravens, and given me the cruse that is always full, I could not tell how this world's goods have fallen so abundantly to my lot.

"Dr. Alexander's account is right. I have never written, nor caused to be written, any thing designed to bring me before the honoring and applauding world. I have tried to merit, through Jesus, God's commendation. If I receive that, I feel that it will be unmerited grace, and the praise must be His, who has mercy on whom He will have mercy.

"I am, yours, truly,

THOMAS P. HUNT."

This letter interested the writer and all who saw it, and he was advised to ask Mr. Hunt's permission to publish it. A favorable response was received, containing additional statements of interest, as follows:

"I emancipated my negroes in 1827. Dr. Moses Hoge was dead at this time. Long before the Colonization Society was devised by Dr. Finley, of Princeton, Dr. Hoge was the enemy of slavery, and the friend and advocate of universal civil and religious liberty. He freed his own slaves as early as 1808, if not earlier. He was very firm, decided, open, yet prudent in his views. He devoted much of his time to visiting sick slaves, and in giving religious instruction to all the blacks within his reach."

These details are offered to the public without comment. They are most suggestive. The noble acts to which they give publicity will endear the memory of their authors to every philanthropist and Christian, and will place their names high on the roll of honor for all coming time.

W. P. V.

From the (Monrovia) Republican.

LIBERIAN INTELLIGENCE.

OUR NEW MAYOR.—The City of Monrovia election on the 1st Monday in January resulted in the election of Mr. W. F. Nelson as Mayor. Already the energy and enterprise so characteristic of Mr. Nelson has begun to manifest itself in the

movements of municipal affairs. Things begin to assume a shape assimilated, at least, to the nineteenth century. The heavy bushy trees are being trimmed up, and the more useless cut down. Lots, long-standing nuisances from the rank bush and rubbish upon them, are being cleaned up. Police and market regulations are being inaugurated. The street leading along from Mr. James E. Moore's corner, by Mr. Dimery's, to the south beach, has been cut out, and when a little shall have been done to it in the way of cleaning up, it will, we are sure, become, as much from its more uniform evenness and its shortness of route as any thing else, the popular thoroughfare to the back beach.

MAYOR NELSON'S INAUGURATION.—Space will not allow us to give in detail, as we would like to have done, an account of Mayor W. F. Nelson's reception and entertainment on his inauguration, the second Monday in January last. The speeches were eloquent, the guests well selected, the repast sumptuous. Ex-Mayor J. B. Yates was in attendance, and cordially contributed towards the feast of reason and the flow of soul. The Legislature and officers of Government were also on hand.

SCHOOLS.—Our school children have fully enjoyed the holidays. Mayor W. F. Nelson introduced the *fêtes* by giving to all the Sunday schools a grand entertainment on the 27th of December. It was in real old English style. There was every thing to please and enliven the young folks—music, and a gay display of Christmas trees and flowers, with all sorts of toys and presents; well-timed speeches from selected gentlemen; and, with all, a sumptuous feast for the little ones. Following on after Mr. Nelson's there has been a succession of *fêtes champêtre* for the Sunday and day schools alike, by the Episcopal, Methodist, and Baptist denominations.

RELIGIOUS.—The Presbytery of the Presbyterian churches in this country held their annual session in this city in January last. No very unusual business was, we learn, attended to. The annual meeting of the Methodist Conference opened on the 30th of January and closed on the 6th of February. The Rev. D. Ware has been, by the Conference, removed from Buchanan, Grand Bassa, to the Little (Half) Cape Mount River, a native station. Rev. C. Pitman has been removed from the Americo-Liberian church, in Greenville, Sinoe, to the interior tribes of Sinoe. Mr. Pitman has been also appointed a ministerial delegate to the General Conference in May next, in Brooklyn, U. S.; Daniel Smith, a lay delegate; and the Rev. John C. Lowrie, reserve ministerial delegate.

MONROVIA FISH MARKET.—The new City Council has arranged to allow the Kroo men, upon their own request, to have a fish market at Kroo Town. Any Kroo man found selling fish about town is to have his fish confiscated for the benefit of the city. For the present a commodious thatch shed will be erected and used. Policemen are to be regularly on the spot to see that all goes right.

DOMESTIC VESSELS AT MONROVIA.—February 1, Schooner Apprentice Boy, Parker, from Cape Mount, rice, to Henry Cooper.

Feb. 4, Schooner W. Brook, Banks, Grand Collah, Oil and kernels, to C. T. O. King; Cutter U. A. McGill, Poindexter, in ballast from Grand Bassa.

Feb. 6, Schooner Wm. Jantzen, Bowser, from Cape Mount, rice and lumber, to J. M. Horace, of Bassa.

Feb. 9, Cutter Hope, Jordan.

Feb. 12, Fisherman, Ludlow, from Cape Mount, rice, to Henry Cooper.

Feb. 23, Faith, Ashley, for Leeward Coast market; British boat No. 169, Taylor, for Sierra Leone.

Feb. 25, Schooner Hope, Jordan, for Bassa, in ballast.

Feb. 26, W. Jantzen, Bowser, for Robertsport, rice, cloths and lumber, to J. M. Horace, of Bassa.

Feb. 27, Schooner Fisherman, to H. Cooper, from Leeward, with oil and kernels, to D. B. Warner; Schooner U. A. McGill, Poindexter, from Little Cape Mount, rice and country cloths to owner.

Feb. 28, Schooner Ah, Dyson, from Palmas, to McGill Bro.

Feb. 29, Cutter Emma Diggs, Robertsport, Armstrong, to Sherman & Dimery, with lumber.

TRADERS.—Liberian vessels never go beyond the Liberian Coast—say from Galenas, on the N. W., to San Pedro, on the S. E., for trade. All African produce reported as coming by domestic vessels is from the Bassa and Kroo coast, or that part of Liberia included between Monrovia and Grand Sesters. Besides the heavy supply of oil that is carried by the natives immediately into the settlements of Grand Bassa, and great, though lesser quantities into Robertsport, (Cape Mount,) Monrovia, Marshall, Greenville, (Sinoe,) and Harper, (Cape Palmas,) the following places are, in the order they are put down, the most noted palm-oil and palm-kernel trading depots on the Liberian Coast: New Cess, Trade Town, Trade Town Point, Grand Collo, Timbo, Settra Kroo, River Cess, Nana Kroo, Waupee, Neffu, Sassa Town.

RICE is not reaped with a scythe. The Liberians have never as yet gone much into the planting of rice. They argue that they can obtain it cheaper by barter with the natives. The ease of barter-traffic, and the spontaneousness of certain tropical staples in these regions, are some of the negative blessings we have. The natives plant and reap the rice after the most primitive style. It is reaped in the months of July, August, and September, when a small, crudely made, though sharp iron knife is used, and often only one, and never more than three or four stalks are gathered in at a time. The natives, and we too, call it "cutting rice," and it is, literally, this and nothing more.

ACTS PASSED BY THE LEGISLATURE OF LIBERIA.—An Act for temporarily lengthening the time of the December term of the Court of Quarter Sessions and Common Pleas for Montserrado county. Approved December 23.

An Act to grant H. M. Schieffelin, President, &c., two hundred acres of land for a Manual Labor Institute, near Arthington Settlement. Passed into a law by limitation, January 2.

An Act to open a Public road from Carysburg to Monrovia. Approved February 2.

A Joint Resolution tendering the thanks of the Legislature of Liberia to Messrs. R. A. Sherman, C. B. Dunbar, and Amos Herring, and other citizens of Montserrado county, who performed service under the Provisional Government. Approved February 2.

A Resolution authorizing the appointment of two Commissioners in each of the counties of the Republic, to examine and adjust the public accounts. Approved February 17.

A Joint Resolution of the Legislature relevant to the difficulties now existing in the section of country under the rule of Chief Far-qua—. Approved February 17.

An Act to repeal an Act entitled an Act creating Commissioners of Internal Revenue. Approved February 17.

An Act for the building of a Bridge and repairing the Levee and Big Branch, in Sinoe county. Approved February 17.

A Joint Resolution approving the course adopted by Consuls Jackson and Cotesworth, of England, in reference to the Loan.

A Resolution ratifying the actions of the sovereign people of the Republic in deposing Edward James Roye, fifth President of the Republic of Liberia, for the reasons set forth in the Manifesto of the Executive Committee of the Provisional Government, &c. Approved December 19, 1871.

A Resolution providing for the landing, safekeeping, &c., of the Cargo of the Brig "Town," &c. Approved Dec'r 27.

A Resolution authorizing the sale of the Government vessel "Liberia." Approved January 19.

A Resolution authorizing the appointment of a Committee to arrange for the erection of a monument to the memory of Rev. Samuel J. Mills. Approved January 19.

An Act accepting the National Loan. Approved January 29.

A Resolution restoring Captain J. S. Payne, Jr., to military franchise. Approved January 29.

An Act restoring George Kimmings and Benjamin N. Bond to citizenship. Approved January 29.

A Resolution regulating and authorizing the Government Printing. Approved February 17.

TWO NEW WEST AFRICAN NEWSPAPERS.

We give place to the following Prospectus of a newspaper lately commenced at Monrovia, Liberia, and from which several extracts may be found in our present pages; and to an enterprise of the same kind, undertaken by an ex-Liberian, about to appear in the neighboring Colony of Sierra Leone. We shall be glad to receive and forward subscriptions to "THE REPUBLICAN" or to "THE NEGRO," or to both.

"THE REPUBLICAN

Is published in Monrovia, on the first and third Saturdays of each month, by W. H. LYNCH, the editor. Terms: Four dollars for one copy per annum.

"Our terms are not dear in a country situated like ours, where, for the want of facilities of many needed kinds, we are thrown altogether on foreign supplies.

"We hope our published agents, and all our friends who take any interest above mere verbiage in making Liberia one of the known nations of the day, will do all they can to extend our circulation.

"We devote ourselves to the spread of such truthful and honest statements and reports of matters appertaining to the civil, political, literary, and general industrial movements of the country, as from their merits may deserve notice."

"THE NEGRO.

"On Wednesday, April 17, 1872, will be published at Sierra Leone, the first number of "THE NEGRO" newspaper: Rev. EDWARD W. BLYDEN, Editor.

"This paper has been started with the object of supplying some regular and reliable medium for the discussion of such questions—commercial, agricultural, educational, and religious—as are intimately connected with the proper growth and development of a people.

"It has been called "THE NEGRO," (if explanation be necessary,) because it is intended to represent and defend the interests of that peculiar type of humanity known as *the Negro*, with all its affiliated and collateral branches, whether on this continent or elsewhere.

"'West African' was considered definite enough, but too exclusive for the comprehensive intentions entertained by the promoters of the scheme, viz, to recognize and greet the whole brotherhood of the race wherever found.

"The term *Negro* is at once generic and specific. It is generic, when considered in reference to the designation *Aku* or *Eboe*; it is specific, when considered in reference to the term African. Every Negro is an African, but every African is not a Negro.

"We are not surprised that at first there should be on the part of some an inability to discern the appropriateness of our title, or a degree of hesitancy in accepting it. But we are sure that the objectors are persons neither of scientific nor religious tendencies. The *scientific* must know that the term is perfectly legitimate, and, under certain circumstances, indispensable. There is no other term employed in scientific discussions of race to designate a large portion of the inhabitants of Africa. There is a precision and exactness in the term which suit the purposes of science. There are newspapers published in other parts of the world bearing the title of some particular race, or section of a race. We have seen '*The Caucasian*', '*The Indian*', '*The American*', '*The Irishman*', '*The Gaul*', then why not '*The Negro*'? Religious or church-going persons would hardly object to a term which they sometimes address in worship to God; for oft-times they sing in their hymn-books,

"Let the Negro, let the Indian,
Let the rude Barbarian see."

"It is intended that 'THE NEGRO' shall place before its readers from time to time intelligence from all parts of the Coast and from the interior, whether of a commercial, agricultural, social, or religious character.

"Its columns will be open to correspondents who have any interesting or valuable information to impart, or any questions connected with law, education, commerce, or religion, (not controversial,) to discuss. With regard to legal procedures, such notice only will be taken of them as will involve the illustration of any important legal principle.

"Our object being to encourage and stimulate the proper education, liberal intelligence, agricultural industry, commercial enterprise, and missionary zeal of all our people, our efforts will be principally directed to the consideration of important questions of general interest. We purpose not so much to de-

vote our pages to depicting or portraying social evils, as to the endeavor to assist our people to study the means by which those evils may be remedied.

"In the work we have thus set before ourselves, we invoke the aid and cooperation of all enlightened lovers of humanity, of all who are capable of understanding that there is a lofty and disinterested pleasure in doing anything, however little, to promote the intelligence, happiness, and prosperity of any portion of their fellow-men.

"*Terms of Subscription.*—The Negro will be published on the first and third Wednesdays in each month, at 10s. per annum, payable in advance; forwarded coastwise, 12s. 6d.; forwarded to England, 12s. 6d.; forwarded to the United States of America, 15s.; forwarded to the West Indies, 15s.

"All communications for The Negro and all remittances to be addressed to the publisher.

"T. J. SAWYERR,

"Rawdon Street, Freetown, Sierra Leone.

"FREETOWN, April 2, 1872."

PENNSYLVANIA COLONIZATION SOCIETY.

The monthly meeting of the Board of Managers of the Pennsylvania Colonization Society was held at Philadelphia, on Tuesday afternoon, May 14, Samuel H. Perkins, Esq., in the chair.

The Corresponding Secretary reported a bequest of seventy acres of land in Peach Bottom Township, York County, Pennsylvania, by Joseph Webb, being a tract of land which had been assigned to Charles B. Dana during his natural life.

Information was furnished from Hon. J. Milton Turner, United States Minister Resident and Consul General in Liberia. He pronounces the Liberia coffee equal in quality to any in the world, and superior to most. He thinks it probable that within ten years "the prolific soil of Liberia will be shaded by an almost uninterrupted coffee grove, stretching along the Liberian Coast from Cape Mount to Cape Palmas."

Facts of much interest were presented by the Corresponding Secretary in regard to the prosperity of the American Colonization Society, and the arrangements in progress for another expedition to Liberia. Three thousand applications have been received from freedmen for passage to Liberia. The newly inaugurated President, Hon. Joseph J. Roberts, is succeeding admirably. Hon. Henry W. Dennis, a man of rare ability and integrity, has been appointed Secretary of the Treasury.

Funds are needed to send out at once several hundred freedmen, selected from thousands of applicants.—*North American.*

For the African Repository.

OBITUARY OF MRS. GURLEY.

Died in this city, April 27, Mrs. ELIZA MCLELLAN GURLEY, the wife of Rev. R. R. Gurley, in the 60th year of her age.

Mrs. Gurley came to Washington as a bride nearly forty-five years since, and has thus been a resident among us for almost half a century. In passing from us to the grave, she leaves a large circle of deeply attached friends, who are reconciled to their loss only by the reflection that she has laid down the burden of life here to enter into the perfect rest of heaven.

Her character was one of rare excellence. To remarkable beauty of person she united such sweetness of disposition and refinement and grace of manners, that all were attracted to her. Her mind was as bright with intelligence as her heart was full of pure affection. In the relations of wife and mother, she was the idol of her husband and the unfailing source of happiness to her children. Of her numerous children only two survive her: the rest, some in very tender years, and some in the maturity of their powers, having preceded her to the tomb. But in all these circumstances of sorrow her gentle submission and uncomplaining patience proved her confidence in the wisdom and goodness of that Father who directs all our affairs. Her own experience of sorrow did not lead her to gloom and forgetfulness of the grief of others. It, on the contrary, seemed to lead her out of her own home circle into the tenderest sympathy with other desolated homes. Hence she was found so often in the abodes of poverty and in the midst of sickness and of death—out of her own comparatively slender purse supplying the immediate wants of the suffering, and ministering to them with her loving presence and kind words of sympathy and encouragement. The blessing of Him that was ready to perish came upon her, and she caused the widow's heart to sing for joy. "She was a mother to the poor, and the cause that she knew not she searched out."

There was a brief period of her life when great physical prostration, united with a native distrust and depreciation of herself, led her to doubt the genuineness of her own Christian character, and she walked in the midst of darkness and despair. It seemed for a time, indeed, as if her reason would be overwhelmed by the mighty waves that rolled over her. But careful and skillful nursing gradually restored her health, and a clearer apprehension of the infinite grace of God in the Gospel of his Son led her to a cheerful hope of Divine favor and that sweet and abiding peace which has so characterized the past ten or fifteen years of her life. To her most intimate friends how much like the Saviour himself has she seemed to be! What gentleness in her ways! How charitable in her judgments of others! How thoughtful of the wants and convenience of those who ministered to her! How self-forgetful in her plans—showing that she was in deep sympathy with Him who said, "I come not to be ministered unto, but to minister."

The last weeks of her life only brought into clearer view these Christian-like traits of character. The promises of the Gospel were taken into her

heart more confidently than ever, and the sting of death was taken entirely away. When not able to speak except in a low whisper, and her eyes were closed upon all earthly objects, her ears were still open to every voice that spoke to her and her mind grasped every thought that was uttered. As her soul thus rose superior to the weakness of the body, it seemed to assert its divine origin and prove its own immortality. Her weeping friends looked on in joyful triumph as she spoke of Christ as her own redeemer, and committed herself entirely to Him to conduct her through the valley of the shadow of death, while all felt the truth and pertinency of the words of the officiating minister of Christ, pronounced over her remains in the cemetery of the dead: "Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors, and their works do follow them."

Receipts of the American Colonization Society,

From the 20th of April to the 20th of May, 1872.

MAINE.

Mill Town—Mrs. Sarah D. Stickney.....

NEW HAMPSHIRE.

Plainfield—Rev. Jacob Scales, \$4; Joseph K. Johnson, \$1, by Rev. J. Scales.....
By Rev. Dr. Orcutt, (\$23.00.)
West Lebanon—Prot. Hiram Orcutt, \$5; N. B. Stearns, \$3; Sam. Wood, Col. J. D. Hosley, ea. \$2; John Lovejoy, E. Kinsman, John B. Butman, E. A. Perley, O. L. Stearns, James Hubbard, Rev. Dr. Rich, James Brown, John M. Thompson, Wm. F. Hall, C. H. Dana, ea. \$1, by Prof. H. Orcutt.....
By Rev. J. K. Converse, (\$20.00.)
Lyme—Coll. Cong. Ch.....

VERMONT.

West Rutland—Legacy of Abner Mead, additional, by James Barrett, Esq.....
By Rev. J. K. Converse, (\$27.00.)
Windsor—Allen Wardner, \$10; H. Harlow, S. U. King, ea. \$5; J. T. Freeman, Dea. Cleveland, L. W. Lawrence, ea. \$2; Cash, \$1.....

23 00
20 00
48 00

27 00

1,001 00

MASSACHUSETTS.
Hubbardstown—A lady friend.....

10 00

CONNECTICUT.

By Rev. D. C. Haynes, (\$123.00.)
Norwich—J. L. Hubbard, \$40; Dan. W. Coit, \$20; E. B. Huntington, Mrs. H. P. Williams, J. M. Huntington, J. Halsey, Esq., Dr. Charles Osgood, ea. \$10; H. B. Norton, George Kinney, ea. \$5; Geo. Perkins, Esq., \$2; Cash, \$1.....

123 00

NEW YORK.

Oswego—Hon. Henry A. Foster.. 100 00
By Rev. Dr. Orcutt, (\$192.37.)
New York City—Henry G. Marquand, \$50; Thomas Jeremiah, \$15..... 65 00
Brooklyn—Mrs. Margaret Dimon, \$50; Alanson Trask, \$35; Coll. First Reformed Ch., \$44.37..... 119 37
Newburgh—Mr. and Mrs. James S. Brown and Mrs. Eliza Brown of Ass. Ref. Ch..... 8 00
292 37

PENNSYLVANIA.

Carlisle—James Hamilton..... 10 00

DELAWARE.

Felton—Rev. John Boynton..... 1 00

DISTRICT OF COLUMBIA.

Washington—Miscellaneous..... 182 88

FOR REPOSITORY.

MAINE—*Saco*—J. F. Stearns, to June 1, 1873, by Rev. J. K. Converse..... 1 00

NEW HAMPSHIRE—*Exeter*—Mrs. L. Robinson, to Oct. 1, 1872, by Rev. J. K. Converse 1 00

VERMONT—*Vergennes*—J. G. Converse, to June 1, 1873, by Rev. J. K. Converse..... 1 00

MASSACHUSETTS—*New Bedford*—James L. Humphrey, to Jan. 1, 1873..... 1 00

CONNECTICUT—*Meriden*—C. P. Champion, to Jan. 1, 1873..... 60

PENNSYLVANIA—*Philadelphia*—G. M. Hickling, to Sep. 1, 1873. 1 25

Repository 5 85

Donations 516 37

Legacy 974 00

Miscellaneous 182 88

Total..... \$1,679 10

For use in Library only

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African Repository

Princeton Theological Seminary-Speer Library



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